

and to do what she can. And I know not that my eye ever rests upon the comment of Christ upon the conduct of the "poor widow" and her "two mites," without calling to mind a remark of one of our own days who, like her of old, was a widow indeed.

An agent of a benevolent Board presented the claims of his society. He asked for aid. I know not that the two mites were in her possession. But did she refuse him? No. God had given her four sons. They might be called "all her living." She had given them back to him in the holy ordinance of baptism. She had lent them to him, as long as they lived. For them the midnight prayer ascended, when the stillness of death reigned around. These sons all hoped their hearts were renewed; they responded to the baptismal vow, made in their behalf; they owned their obligations to be the Lord's. "These," says she, "I'll put in the box."

Years have rolled away. I have watched that offering. The widow's sons—where are they? Three of them are pastors of churches, and the fourth is far advanced in his course of preparation for the same sacred office. And the poor widow, where is she? She yet lives. Though she cast into the treasury of the Lord "all her living," yet has not the cruise of oil or the handful of meal failed her to this day. "The Lord will provide,"—will provide for those who put their trust in him. This poor widow has found it so; and others would, if they would confide in his promises.

Praying mothers! would you know what you can do for the Lord? You may not be able to cast into his treasury even "two mites;" you may be poor indeed, and widows indeed; but you have sons, you have daughters, and the Lord hath need of them. You have professedly given them to the Lord,—withhold them not, when he calls. Cast them into his treasury, that they may "go every where preaching the word." It may cost you much sacrifice of feeling, but the Lord will abundantly reward you.—N. Y. O.

BOSTON RECORDER.

FRIDAY, JULY 15, 1842.

GENERAL ASSOCIATION OF MASS.

(Continued from our last.)

REPORTS OF FOREIGN BODIES.

OLD SCHOOL GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.—Rev. Mr. Boardman, delegate from this body, said he was happy to present the Christian salutation of the Assembly of the Presbyterian Church which he represented, and to assure the Association of the interest the assembly feels in this Association. The General Assembly, he said, embraced in 1841, 1304 ordained ministers; 195 licensed preachers; 202 candidates; and 1911 churches; and 131,433 communicants. \$141,420 had been contributed for the various benevolent institutions of the church. The General Assembly has formed a new Synod in India, composed of three Presbyteries and 13 ordained ministers—a fact regarded with great interest by that church. The sum contributed was given to the Board of Domestic and Foreign Missions, the Board of Education, of Publication, and Theological Seminaries, chiefly. We have institutions of this kind ourselves, sustained by the church, and responsible to the church. If the opinion has prevailed that we were hostile to institutions not connected with our church, especially within New England, it is a great mistake. We remember the time when we were connected with the American Board, and turn with grateful recollections to their work of faith and labor of love, while we labored with them. But it was believed that the Presbyterian church, by the very features and principles of its organization, was bound to carry on the work itself. It was believed that more could be done, by a separate organization, than could be done in co-operation with the American Board. The result has proved that their anticipations were well founded. I think that our New England brethren have reason to bless God that another institution has been formed, by which a great body of Christians has been brought up to this work. The field is wide enough for us all. The Board of Publication was endowed by contributions made at the centenary celebration. It has issued upwards of a hundred volumes, partly for Sabbath Schools and partly for ministers.

Reveries, he said, had been enjoyed, though not as extensively as in Massachusetts. An impulse had been given to the instruction of the colored people at the South. They have shared in the revivals, and notwithstanding the onerous laws, Christians are not molested in doing what they are disposed to do for the spiritual welfare of their slaves.

Another subject which has called forth the action of the Assembly, was the efforts of the Papists in this country; and he was surprised that he had heard not one syllable on the subject here. In the judgment of the Assembly, the extensive revival of Popery, for the last few years, calls for corresponding efforts to counteract its influence. The Assembly of 1841 appointed a person to preach against Popery during the session of the Assembly; and that appointment is now made annually. A resolution was also passed, recommending to pastors to preach against encouraging Popish schools and Seminaries. Within the last few days, he had been informed that a little girl, eight years of age, belonging to a Presbyterian family at the South, had been made a Papist by the influence of a Popish school in which she had been placed. The Board of Publication, by direction of the Assembly, have published a series of books on the subject.

NEW SCHOOL GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.—Rev. Mr. Brainerd delegate from this body, said their churches had enjoyed peace and prosperity. We feel great delight in brightening the chain of friendship between ourselves and this venerable body. We are connected by the common ties of country, by the common salvation, and by relationship—by common origin. When we look for our fathers, we make a common pilgrimage to Plymouth Rock. That part of the Presbyterian church which I represent in New England transplanted. It presents New England character, modified by the change that comes over it in new and untried circumstances. We feel that it is our fathers and brethren. Not a few of our ministers are educated at your Seminaries. I suppose 7000 of our 12 or 15,000 ministers are from New England, or sons of New England. This is true also of the churches. Our annual conference with you is no mere matter of form, or of ecclesiastical usage, but an earnest desire to cultivate brotherly affection.

We have had delightful Revivals in most of our churches. If there have been disorders in connection with our zeal, they have nearly passed by. There is now a healthy desire for Revivals of a character that can be repeated, and may be perpetuated. Ministerial education among us is prosperous. Lane Seminary, Auburn, New York, and the Theological Department of Western Reserve College, contain 250 young men, candidates for the ministry; and generally speaking, they will follow the New England population along the Northern latitudes. They are destined yet to occupy the

great Western Valley. But all our efforts to supply that vast region have failed. When one year we have reached the utmost wave of population, another year, we find a new section beyond. It has sometimes been discussed among you, as I understand, whether the time to patronize the education society has not ceased, and whether the prayer for more laborers has not already been granted. I will only say, if your own churches are supplied, and the seven hundred millions of Pagans are supplied, look at the broad West—the mighty West. It is still there—the same open fields that invited your prayers and tears twelve years ago; and there is nothing more conducive to the health and full action of the body, than that the blood flow out to the utmost extremities.

GENERAL ASSOCIATION OF CONNECTICUT.

Rev. Dr. Coggeswell, professor in the Theological Seminary at East Windsor, said he had been sent here by the General Association of Connecticut, to reciprocate the kind expressions of regard and fraternal feeling, made by Rev. Mr. Hooker, delegate from this body to that. It afforded them a great deal of pleasure to hear of the wonderful work of God in this state. In the state of Connecticut, there are 252 churches—the number considered is 231. The number of pastors is not far from 200—24 stated supplies—37 vacant. Communicants, 35,600. The females are more than double the number of the males. The number added last year, was 2207. The number of ministers without charge and licentiates, is 137. There have been Revivals in a number of towns, characterized by deep feeling and silent reflection. There have been no protracted meetings. There is not a society in the whole state which has not its Sabbath School; in some of which the Assembly's Catechism is used. Temperance is progressing. Connecticut has been remarkable for its contributions to benevolent objects. It had been reported to have given \$50,000 this year, but that was far below the amount. The Education Society had not received its share of attention; and he was informed by some of the young men in the Seminary with which he was connected that they must stop unless the Society was able to make their appropriations. He thought the churches were under the most solemn obligation to redeem their pledges to these young men. The Theological institution at New Haven has 65 students, and at East Windsor 28; but the number in the junior class in each was the same. There was, he said, an extensive difference of sentiment among the ministers in Connecticut, but no contention.

GENERAL CONVENTION OF VERMONT.

Rev. Dr. Merrill represented this body, which contains 203 churches—103 settled ministers, and 42 stated supplies. There were 52 destitute, and 9 not reported. The missionary society adds 51 churches. There are from 50 to 60 vacant churches; but in many cases they are exceedingly small, sometimes in the mountainous towns, where there are but few inhabitants. Consequently the idea of supplying all these vacant churches with pastors is preposterous. There is perhaps a little church among the rocks, containing 3 or 4 males and half a dozen females. To support a minister there, and pay him \$400 or \$500, when the same man might go to the West and preach to a large congregation, would certainly not be wise. Although we have hardly a supply, yet there has been a very considerable change for the better. There have been great progress has been made in the cause of Temperance.

EVANGELICAL ASSOCIATION OF RHODE ISLAND.

There are 16 Congregational Churches in Rhode Island, 15 of which belong to the general Association, with 13 settled pastors, 1 stated supply, and 2 destitute. Whole number of members, 2,599—additions the past year, 420. There have been interesting Revivals at Pawtucket, High street Church, Providence, Bristol, North Scituate, Coventry, and Slaterville. The Congregational churches are increased in numbers, strength, and influence. Sabbath schools are prosperous; but the Sabbath is not regarded with the same degree of reverence as in Massachusetts. Temperance has made greater progress than ever before. The present agitation in Rhode Island, are producing sad effects upon the religious and moral aspects of the State. Half a century, the delegate thought, would not repair the injury already done.

GENERAL CONFERENCE OF MAINE.

The delegate said, he was happy to be the bearer of tidings from God's Eastern heritage, as well as their Christian salutations to this body. There are 200 churches in Maine, which may be divided into three classes. I composed of those which are able to support the gospel; another, those who need and receive aid from the Home Missionary Society; and the third, of those which are destitute and ready to die. Of these 200 churches, about 140 have pastors and missionaries. There are about 15,000 communicants. This has been a year of unwonted spiritual blessing. Upon every county but one showers of divine grace descended. In one county 12 towns have been blessed with Revivals, and in another, 9—in all, between 50 and 60 towns have shared in this blessing. The converts are estimated at 1500 to 2000. The Methodists and Baptists have shared equally. There has been a remarkable absence of open and avowed opposition. Those from whom opposition might have been expected, have fallen in and held protracted meetings, prayer meetings, inquiry meetings, &c.—But the great Adversary has not become a friend of our Revivals. He has only changed his mode of attack. In these Revivals, there has been the absence of enthusiasm, and much deep and sober thought. Men have been engaged in pondering upon their relation to God. The result has been, the exercise of a calm, rational conviction of guilt before God. Benevolent objects are better appreciated than the Maine Missionary Society, which is languishing. Temperance has made rapid strides. Reclaimed inebriates are numbered by thousands. The interests of virtue and piety are evidently gaining ground in the State of Maine.

THE REMAINDER OF THE AFTERNOON WAS SPENT IN THE APPOINTMENT OF COMMITTEES, HEARING REPORTS OF COMMITTEES, AND OTHER BUSINESS NOT PARTICULARLY INTERESTING TO PUBLISH IN DETAIL; BUT WHICH WILL BE FOUND AT LARGE IN THE MINUTES WHEN THEY ARE PUBLISHED.

A GOOD THOUGHT.—The report of the Committee on the education of ministers, made at the recent Convention in Cincinnati, recommends that a letter be written to the Evangelical Churches in Great Britain and on the Continent, urging them to assist us by money and faithful ministers, in taking care of the emigrants to this country. It is certainly no more than right that they should be allowed the privilege of aiding in protecting their expatriated countrymen from the moral dangers of this new world, and even exhorted to the duty of dividing the burden of instructing them, with the churches of this land. Foreign immigration threatens to become a curse to us—and if it cannot be pervaded by the influence of the Gospel, it will inevitably be-

come so;—nor can it be thus pervaded, without stronger measures than have hitherto been adopted.—and what stronger measures can be devised by our own churches, than those already in operation? And when it is considered what the Roman Church is doing by her money and her priests to instruct the Catholic portion of the emigrants, and spread Romanism through the land, will not the Protestant Churches of Europe admit the propriety of following their own children with the means of grace to this "land of Pilgrims"? It must be confessed that the thought strikes us forcibly, as full of justice and beauty. "The Man of Sin" looks on us as his prey, and stands with open jaws ready to devour us. His relative strength is increasing, while our own is diminishing. We have much to fear, though too many are still crying, "Peace, peace," and there is a moral certainty that revolution and blood are to be met in the no distant future, unless Providence interpose for our help—and what interposition of Providence, not miraculous, is to be anticipated so naturally, as that which shall secure to us the co-operation of the natural guardians of the immigrants from Protestant Britain and Germany.

HOME MISSIONS.

The "Home Missionary" for July is uncommonly rich and various in matter, claiming the earnest attention of all who love God and their country. We select but a few, from the mass of deeply interesting facts it unfolds.

INDIA.

In this territory, the Catholics are more sanguine in their hopes of success, and are making more strenuous efforts, than in any other state or territory of the Union. Upwards of \$10,000 are appropriated by the "Foreign Society" to the use of the "Lord Bishop of Dabruque," for the building of churches, and school houses, and the support of priests—a larger sum than is given to any other diocese in the Union, except that of Vincennes. Scarcely half that amount is expended by all Protestant denominations, on the same ground. They actually succeed in turning some Protestants from their steadfastness, and are gathering many Protestant children into their schools—even into their Sabbath schools. Their expectation is, to forestall the efforts of the friends of Christ.

MORMONISM.—There is probably no more soul-destroying error at work in some parts of the West, than this. Its preachers are scattered abroad, and avail themselves of seasons of revival, as the Universalists and other errorists do, to withstand the operations of the Holy Spirit, and enlighten the public mind into the mysteries of the new faith. Many are deluded; not only of the ignorant, but of those from whom better things might be expected. The preachers profess to believe the Bible, and to found their discourses upon it. Otherwise they could meet with little success.

WISCONSIN.

GENEVA.—The work of God has been revived. Gathering sheep have been restored to the fold. The arm of the Lord has been made bare, and a goodly number have become the subjects of special saving grace. 16 have already united with the Presbyterian church, and a number more are expected, beside those that have united with the Methodist and Baptist churches.

AT PRAIRIEVILLE, 15 or 16 have recently been hopefully renewed by the grace of God, and six have been added to the church by profession. The members "appear to be aiming at soundness of doctrine, and uniformity of Christian practice." Nothing better could be said of them.

POTOMAC.—The little church here, has been greatly refreshed, though there is no regular minister within 25 miles. The Lord came among them first, by his Spirit, and then directed two of his servants to visit them, without telling them before hand what work he had for them to do—and a precious season of refreshing was enjoyed. 25 have been added to the church, and the general interest continued and increased till the date of the communication.

AN AWFUL OCCURRENCE.—An incident occurred at the commencement of these meetings, which affords a solemn warning to the impenitent and profane. While the brethren were fitting up the store which they had hired for a place of meeting, a man passed by the door, towards night on Saturday evening, in a most awful manner, cursing the ministers, and the church, and all concerned in the proposed meeting. He was then in apparent health; but before twenty-four hours had elapsed, he was a corpse.

He died as he was living, adjoining to that in which the meeting was held, while he was preaching in the afternoon, on the subject of the Deluge, and representing Christ as the only ark of safety for sinners, and urging them to enter while yet the door was open; and, while he was not in temperate mood, and the circumstances were altogether so remarkable, that the impression was very generally made, that it was a striking visitation of God, for his impiety and blasphemy.

ILLINOIS.

AT VIRGINIA SETTLEMENT, not less than 12 give evidence of having passed from death to life; most of these are persons somewhat advanced in life and heads of families—one of them, the high sheriff of the county. Five family altars are newly erected.

GREENSVILLE.—46 have offered themselves to the Presbyterian church, about 20 have united with the Baptists, and probably not less than 40 more will soon become connected with some church. Of 30 or 40 heads of families, all are males but 6. Among the converted are three Universalists, and one Deist. 20 or thirty were members of the Sabbath school. 4 confirmed drunkards have come out on the Lord's side, and appear well. A lawyer too of the first respectability, and also a gentleman of fortune. The interest continues. It is truly a day of the right hand of the Most High, in all that part of the State. Calls for preaching are numerous—the whole field seems white for the harvest—every where, many are inquiring the way to Zion.

DEMAND FOR MINISTERS.

Rev. O. P. Hoyt, of Kalamazoo, Mich., writes as follows: "There are within the limits of 60 miles west and north from here, 15 or 20 places, among them several county seats, where churches could be organized, and ought to be forthwith, if there was some one to attend to it. I have intended to go out on a voluntary agency for that purpose. But my hands are full at home. Last winter, for nearly three months, I had to attend meetings nearly every day in my own church; and this summer the work of revival is going on wonderfully in the outskirts of this town and others adjacent, so that I cannot be away. Brother C. has been compelled to spend half his time, for the last six months, in destitute churches, and towns with no church, in revivals. Every bold drunkard seems to tell with great effect. It seems like the sin of Merodach to leave the work around us undone. And all this rich and ripe harvest will perish soon, if no resper is found to gather it!"

The Executive Committee appointed 11 new missionaries, during the month of May and re-appointed 30 more.

The treasurer acknowledges the receipt of

\$2,976.32 during the same period. Of this sum, \$1,445 were a legacy from the late Nath'l Tucker, of Milton, Mass; and \$2,675, 56 a legacy from Rebecca Waldo, of Worcester, Mass. Thus, the dead as well as the living, praise God.

What claims—we are constrained to enquire—are equally imperative on the Christian public, with those of our own country, in the present state of the world? In every nerve, we feel the miseries that overpread the lands overshadowed by the darkness of Paganism—and unite most cordially and earnestly with those who cry for help to remove that darkness—and fully admit the fact, that the soul of the Pagan is no less precious than are the souls God has planted amid the streams and prairies of the West.

But who can reflect on the bearing which our country must have on the moral condition of the world for an hundred years to come—and then look at the efforts of Romanism, of Mormonism, of Universalism, of Infidelity, and of error in various other forms, to pre-occupy the most fertile and fast peopling portion of the land, and bar out the light of evangelical truth, and establish the unlimited reign of ignorance and delusion, without enquiring most seriously—Am I not bound by every consideration of benevolence, and duty to God, to provide first for my own household—for the country that has given me birth, and education, and justly claims to be inferior to none under heaven in its capabilities of extending and strengthening the kingdom of Christ, and showing forth the glory of the "king eternal, immortal, and invisible." Thousands of foreign emigrants, as far from God as the Hindoo or the Mussulman, are every month coming to our shores—heathens in every thing save the name—as truly worshippers of idols as the Burmese or the Afghans, and equally needing conversion to the faith of Jesus—and who, if uncultured will become corrupters of our native population, and the instruments of overthrowing our civil and religious institutions alike, and enveloping the land in darkness that shall be felt; are they to be overlooked—or, regarded, as Christians—and neglected as too insignificant in numbers and influence to demand special effort for their salvation? Sure we are, the churches are not yet half awake to the duty they owe to Christ, within the limits of this fairest and best of all lands under heaven!

(For the Boston Recorder.)

LETTERS FROM MR. BAIRD.—NO. 7.

GENEVA, June 11, 1842.

Before this reaches you, you will have heard the dreadful intelligence that a large portion of Hamburg has been reduced to ashes! Between a fourth and a third part of the entire city has fallen to the flames. As I have been often in that city and know it pretty well, it may be interesting to your readers to have some notices of it, and especially of its moral and religious condition.

Hamburg is an old city. A Missionary station was planted there (or rather at the distance of two or three miles from it, on the road to Berlin, where the village of Ham now stands), about a thousand years ago, under the auspices of Charlemagne and his son. It was intended, on the one hand to convert the Saxons, and on the other to carry Christianity into Scandinavia. By degrees, the population extended from the Missionary station, around which it had grouped itself to the site which the old city occupies. And as the place was finely situated for trade, being on the bank of a large and navigable river, and not more than 70 miles from its mouth, what was at first only an insignificant village grew up into the first commercial emporium in Germany. Indeed at the moment when the fire occurred, Hamburg was by far the richest city on this continent, in proportion to its size.

Hamburg stands on the right bank of the Elbe, just at the point where the little stream called "Alter falls into that river. In fact the city is nearly equally divided by the *Alter*. Several canals, which may be called branches of the *Alter*, meander through the central portions of the city, which are low, and have often suffered from inundation, by the rising of the Elbe. The Western part of the city is called the *New Town*, and stands much higher than the eastern part, or the *Old Town*. It was in the old part of the city exclusively, or nearly so, that the fire prevailed. Almost 2000 houses were destroyed. Many of them filled with the productions of various climes. In the cellars as well as the garrets of all, there lived many people of the laboring classes.

The streets in almost all parts of Hamburg are narrow. This is especially the case in the old city, where many of the alleys and lanes are not more than ten or fifteen feet broad. The houses, too are high, some of them reaching to five or six stories. And as if this were not enough to make the danger from fire very great, they have been built in many cases, after the singular fashion of making each story, as it rose above another, project a foot or eighteen inches. This it was easy to do, inasmuch as the houses in the old town were chiefly of wooden frames, filled up with brick.

But as there was an abundance of water in the part of the city which was burnt down, it is utterly inconceivable to me why that fire should have been permitted to rage more than 48 hours. Especially as Hamburg was believed to have the best imaginable arrangements for extinguishing fires. Painful past experience had taught the citizens to be prepared for such a calamity—for their city had often before been menaced with ruin from the same cause. But it would seem as if the Hamburgers knew nothing about blowing up houses and even whole streets with gun powder, which is one of the simplest and easiest things in the world. They attempted it, it appears, or let an English engineer attempt it; but in the attempt they used canon! What, for it is hard to imagine. For surely nothing would have been easier than to have made their toppling old frames fall inwards, or downwards, by a simple explosion of loose powder in the cellars, which would have lifted up the inner portions of the houses—the floors and beams—and the pressure of the atmosphere would have caused the outer walls to fall in. But the Germans are an ardent people, and not always clear-headed, in times of great excitement.

However, the scene was awful enough to cause any men almost to lose their wits. It is deplorable to think that so many lives were lost, and so many people thrown shelterless upon the world. Between thirty and forty thousand persons lost not only their abodes, but almost their all! But God, who deals not with his creatures in this world in unmingled wrath, has raised up kind friends for the suffering. From all parts, gifts have been flowing in for the relief of the needy. Foremost in the ranks of foreign contributors, stands the Emperor Nicholas of Russia, who sent a donation worthily of himself, being no less than £10,000, according to our account, and far more according to others.

But may we not hope that God intends some

good thing by this heavy chastisement upon Hamburg? That great commercial emporium was the centre and focus of wealth, and the vortex of souls also. Hamburg is a very wicked city. The great mass of the people have been long given up to the acquisition of wealth or indulgence in sinful pleasures. The richer people have long been very inattentive to religion; whilst the lower classes are very hardened and depraved. Licentiousness and drunkenness have long been more open and shameless there than in any other city on the continent which I know any thing of. What makes one sad to think of, is the fact that but few of the pastors in that city have been faithful men during the last quarter, if not half of a century. There has been a shameful disposition to intolerance and persecution manifested by the Authorities of that city during the last two or three years, as the case of Mr. Oucken has shown.

The time was when there was much religion in Hamburg. Over the door of one of the churches (St. Peter's) was burned, there was the motto—*ORATE, LABORETE, TOLERATE*, which a friend of mine, as we were walking one day in front of it, said, that considering the character of the majority of the inhabitants of the present day and some things which had been recently done, ought to be translated—*CEASE, DO NOTHING, AND PERSEVERE*. The parody, though severe, was not wholly inapplicable. But let us hope and pray that God will sanctify this dreadful affliction, and make it the means of turning many to righteousness. How well He knows to strike the hearts of men! Within a few years, he has permitted the Opera House of Paris, the Winter Palace at St. Petersburg, the Exchange of London, and the richest quarters of New-York and Hamburg to be burned! O how He knows to lay waste the greatness of man, and to stain all human glory.

R. B.

FOURTH OF JULY—CONGRESS.

WASHINGTON, JULY 8, 1842.

The Fourth of July was celebrated in this city by the various Sabbath Schools and Temperance Societies, in a very profitable and interesting manner. The Sabbath School connected with the 2d Presbyterian church, met in the church in the morning with their worthy Superintendent Rev. Joseph P. More, when several interesting addresses were made, and some spirited anthems were sung.

After these exercises, which were highly gratifying to the audience, the children with their parents and friends retired to a delightful spot in the rear of the church, where an abundance of refreshments, through the kindness of the teachers, had been prepared. There they enjoyed themselves, and celebrated the day much more satisfactorily than though they had been engaged in the dangerous sports which are so common on the 4th of July. At Baltimore also there were several Sabbath School celebrations, in one of which, that connected with the Rev. Mr. Hamner's church, I had the pleasure of participating. The school embraces about four hundred scholars, and is in a highly prosperous condition. Its Superintendent, Mr. Alexander M. Carter, was converted from Unitarianism in a revival with which Baltimore was blessed a few years since. He is now actively engaged in promoting the cause of the Redeemer, and is exerting a highly beneficial influence, among the young in that city.

In connection with a few other young men he has recently established a young men's Society for the purpose of promoting the moral and religious welfare of the young; and from the favorable auspices under which it has commenced, I have no doubt but that it will be productive of immense good. The plan of operation which the Association has adopted, is to hold prayer meetings in different parts of the city, make arrangements for protracted meetings, and bring, in various ways, the young men under a religious influence.

Proceedings of Congress.

The House of Representatives have of late been occupied most of the time in considering the President's last veto message;—a document which must be regarded as the last blow which severs Mr. Tyler from the great whig party. I had hardly supposed that the President would have allowed himself to be so far under the influence of prejudice and personal animosity as to adopt such a measure as this. His veto does not even pretend to have been founded upon any conscientious scruples, or any unconstitutionality in the bill that was presented to him for his signature. In fact Congress took great pains so to alter and amend the bill that it might fully accord with the views of the President, but still their design is frustrated, and the only excuse that the President assigns for the course he has taken is, that he considers it inexpedient for this bill to pass; thus setting his own wisdom against the accumulated wisdom of the nation's Representatives. How our government is to be faithfully administered, while such a state of things exists, I am at a loss to determine. It is certain that the country must now look in vain to Congress for any relief, or any improvement in their financial or commercial affairs. A great many complaints have been made, in different portions of the land, against members of Congress for not acting more promptly upon the important questions pertaining to the revenue, the finances of the nation, &c. But all must now see the embarrassments under which they labor, and the impossibility of their effecting any thing without the co-operation of the Executive.

During the present session, most of the members have devoted themselves with great zeal to the business of Congress, but owing to the President's determined hostility, little of their labor has been available for the good of the country. It is melancholy to see the hopes of the predominant party blasted by the very individual whom they have elevated to power; but it is a source of consolation to reflect that there is an over-riding Providence who is watching over the interests of our nation, and who will cause all things to work together for his own glory, and our highest and best good.

Yours truly,

R. B.

DISORGANIZERS.—A certain set of nondescript associates, under pretences of seeking the abolition of slavery are attempting to overturn all existing institutions, both civil and religious. They openly accuse their disbeliever both in human governments and in all existing religious organizations. Entertaining these views, they are attempting to carry them out by an old Quaker measure, formerly practised by George Fox, and now by the Mormons, under pretence of the immediate direction of the Spirit of God. They go into religious meetings, and interrupt their worship, for the purpose of breaking them up. During the anniversary in Boston, one of these men, S. S. Fox,

terly name, attempted in this manner to break up a meeting; in consequence of which he was carried off to Leverett street jail; and this "persecution," as it was called, was made the subject of a declamation at Chardon street Chapel, for half a day or more. If they had taken a little more thought, they might have found a great many more worthy subjects of "persecution" in Chardon street and South Boston, to expend their sympathy upon. The New-Hampshire legislature has recently passed a law to "prevent the disturbance of religious meetings and assemblies," designed to meet this case. To show the necessity for such a law, we extract from the Concord Congregational Journal, the following facts, in relation to the proceedings of this class of abolitionists.

S. S. Foster introduced and advocated at the recent anti-slavery meeting in June, a resolution, "That the clerical office is in itself a flagrant violation of [the equal, unrestricted liberty of speech, and is therefore inherently sinful, and ought to be immediately and unconditionally abolished." In another resolution, he asserts that "the enemies of liberty." Also, "That the religious religion, which are now spreading over the country, under the auspices of the clergy, are tainted and spurious, and utterly subversive of the principles of human liberty, and ought therefore to be universally repudiated by the friends of liberty."

Pillsbury offered and advocated resolutions containing the sentiment, that "whereas the Unitarian churches and clergy of New Hampshire have now fully shown, in resorting to force, imprisonment and other heinous means of compelling the progress of their truth, that they are not the church of God, but combinations of practical, if not real atheists."

Therefore resolved, that no friend of humanity and pure religion will any more support the Unitarian churches and clergy of New Hampshire, and that no person who has not renounced all fellowship and communion with those churches and their guilty priesthood, is worthy to be admitted as a visitor, or an abolitionist."

These sentiments are approved and adopted by the editor of the Society's paper, of which some of these individuals are the agents; and, as we have here, by its Executive Committee. Mr. Pillsbury, in an editorial article of July 1, speaking of the clergy, says:—

"The priesthood is the great modern proselyting influence of the world. It has been the giant—the mammoth—curse of the human race. The greatest curse God has pronounced upon it, is the inflection of the divine curse upon it. It is the Pandora's box of all evils. It has been a volcano of moral evil, pouring forth its deadly fires upon the human race. The priests of all ages, have been the most wicked of men. They have been the most cruel of tyrants, the most dishonest of thieves, the most unprincipled of hypocrites. They have been the most unprincipled of hypocrites, the most dishonest of thieves, the most cruel of tyrants, the most wicked of men. They have been the most wicked of men, the most cruel of tyrants, the most dishonest of thieves, the most unprincipled of hypocrites. They have been the most unprincipled of hypocrites, the most dishonest of thieves, the most cruel of tyrants, the most wicked of men. 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